

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“O ye wicked and ye perverse generation; ye hardened and ye stiffnecked people, how long will ye suppose that the Lord will suffer you? Yea, how long will ye suffer yourselves to be led by foolish and blind guides? Yea, how long will ye choose darkness rather than light?” BOOK OF MORMON, HELAMAN 13: 29.

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GOD A PHYSICAL, PERSONAL BEING*

ELDER NEPHI JENSEN

THIS is a holy day. It is sacred to the sublimest name we know. This hour is set apart for the worship of God. It is highly profitable to come together on occasions of this kind to express in song, in prayer, and in sermon, our adoration for the Most High. God personifies all of the highest and best things we know. He is the All Good, the All True and the All Beautiful. So when we worship Him devoutly, we manifest our sincere love of these eternal realities; and these noble qualities become enshrined within us, and our lives are thereby made finer.

But we cannot worship sincerely unless we have some definite conception of Deity. What and where is God? Herbert Spencer replies: “The Power which the universe manifests is utterly inscrutable.” He capitalizes the word Power. He uses it as a synonym of God. In effect he tells us God is unknowable.

A greater than Spencer said: “This is life eternal, that they might know thee the only true God.” The scientist Spencer tells us we cannot know God. The Prophet of Galilee tells us we must learn to know Him if we would receive life’s greatest boon. The two divergent statements apparently present a difficult problem; however, it is not so perplexing as it would seem. The two men are speaking from two entirely different points of view. Spencer is speaking of a knowledge of God’s infinite power, expressed in

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the eternal cosmic processes. Jesus is speaking of a simple working knowledge of God.

No one can know God in the sense that Herbert Spencer sought to know Him, until he knows as much as God knows. But any pure-hearted, devout soul can obtain the simple, practical knowledge of God that the Master speaks of as a prerequisite to eternal life. Indeed this intimate knowledge of God is the very foundation of morality, spirituality and religion.

A man's idea of God colours all his thinking. It is the impelling motive for his sublimest struggles. It is the very warp and woof of his noblest idealism.

But what is God? He is "eternal energy," Herbert Spencer replies. Spencer's idea may be said to be a scientist's conception of the Deity. To the scientist God is the indwelling, immanent creative life of the universe. This definition is true. God is creative energy. But He is also something more than cosmic energy.

To think of God as merely "eternal energy" does not satisfy the deepest cravings of the human soul. We cannot have fellowship with impersonal forces however powerful they may be. We cannot worship "eternal energy." Electricity is eternal energy. But it is unthinkable to pray: "O thou glorions electricity." No fine, devout soul would be satisfied to sing: "O thou marvelous electrical power." Whatever else God is, He is certainly such a Being as we can sustain personal relations with and have conscious communion with.

A SIMPLE ILLUSTRATION

To say that God does not have form and distinct individuality is to say that, in a most important sense, He is less than a man. A simple illustration will make clear this idea. Suppose a man of wealth should build a great sky-scraper, and should determine to put into it every conceivable modern comfort and convenience. One of the very essential features of this building would be an intricate network of wires. This system of wires would converge at one point and extend to every room in the building. They would be used for carrying electrical energy to every nook and corner of the building. In the winter time this energy would be used for heating, for cooling in the summer time, and for lighting purposes at all seasons of the year. The system of wires would also be used for carrying telephone and radio messages to all of the occupants of the building. It would be possible for the owner of such a building to sit in an office and touch a button and light, heat or cool the entire building. In every instance electricity would be the "eternal energy" which would accomplish all of these wonders.

The intelligent person who constructs such a building and directs electrical energy to minister to the comfort, well-being,

and entertainment of the occupants of the building is greater than the formless electricity which is everywhere present in the building. Or, in other words, a personal being having form and the intellectual power to direct and control energy is an infinitely higher type of existence than the shapeless energy of the universe. The true God is a definite, majestic, intelligent individual Entity. He has distinct personality. For personality is the highest thing we know anything about. If He is a person, He must have form and individuality, for we cannot conceive of personality except in an individual being.

PANTHEISM AND THEISM

If we should think of the building in our illustration as a miniature universe; that the wiring system and the electrical energy transmitted by it, are so inseparably interwoven with the structure of the building, that you cannot tell which is the building and which is the transmission system, we should have a fairly good idea of a pantheistic universe. Pantheism teaches that God and the universe are so completely intertwined that we are compelled to speak of God and the universe as one and the same thing.

If we think of the transmission system in the building as in some sense distinct from the building, and that the electrical energy is endowed with intelligence, and the power to feel and will, we should have some conception of the modern Christian idea of God. The Christian theism of to-day teaches that God is a formless spirit everywhere diffused and nowhere in particular, but having in some incomprehensible sense the characteristics of personality.

The theism that teaches that God is a formless Spirit equally diffused in every part of the universe is little better than pantheism. The pantheist says God and the universe are so intricately interwoven with each other that God and the universe are one. The theist who teaches that God is a shapeless Spirit, everywhere present, says that God is so completely interwoven with the universe that we cannot quite distinguish God from the universe. The pantheist says God and the universe are one. The theist of to-day says God and the universe are so intermixed that we cannot say what is God and what is not God. True Bible theism teaches that God is a distinct, definite, organized, intelligent Entity, having the express form and likeness of man; and that in a very definite sense He is distinct from His universe.

Ask almost any Christian theologian to define God, and he will reply: "God is a Spirit." If you ask him for Biblical proof for this conception he will refer you to the Master's statement to the woman at the well. This woman said to Jesus: "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this

mountain, nor yet at Jerusalem, worship the Father. . . . God is a Spirit: and they that worship him must worship him in spirit and in truth."

The subject of this conversation was not God, but worship. The Master is here not attempting to give an accurate definition of Deity. He merely makes the point that we shall worship in spirit and in truth, or in a lively way, and gives as the reason why such worship is enjoined, the fact that God is a Spirit or a living Being. There is no warrant for the conclusion which is generally drawn from it that God is a formless Spirit, everywhere diffused.

Moreover, the fact that God is a Spirit does not imply that He does not have a body.

Man is essentially a spirit. The intelligent, indestructable part of man, sometimes called the soul, is a spirit-entity; but that spirit resides in a tangible body of flesh and bone. A spirit embodied in a tangible body is a much higher order of being than a disembodied spirit. In the light of this truth we are compelled to believe that God is also a Personage of tabernacle.

NOT COMPREHENSIVE ENOUGH

Ask the Christian Scientist for his definition of the Deity, and he will answer: "God is mind, principle, love." His definition is true. But it is not comprehensive enough. It is based upon the text in John's first letter. It is there recorded: "God is love." This characterization of the Deity clearly refers to one of His distinguishing attributes. Love is not an entity. It is not an individual. It is a mere manifestation. It is the noblest attribute of an intelligent, benevolent being. The word has no real meaning except when associated with someone who has a lovely attitude of mind or spirit. The text simply affirms that God's dominant attitude is love, just as Satan's dominant attitude is hate. But God is more than the soul manifestation called love. God is the All Pure, All Holy, Divine Being who loves with an infinite love.

Jesus said of Himself: "I am the truth." He did not mean He was literally the principle known as truth. He meant that He thought the truth, loved the truth and lived the truth so perfectly that He was the personification of the truth. Even so God is so gracious and lovely in His Spirit that He personifies love so completely that we can say He is love.

The verse of scripture which follows the one which avers that "God is love," makes it clear that love is here spoken of as a gracious attribute of God. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." As here stated, love is the supreme divine attribute. But it is the Being who manifests this sublime attribute who is God.

"God is ideal personality," says Dr. William A. Brown, in a

recent book. His conception is true. But in what sense is God a Person?

A book was recently published under the title: "My Idea of God." It contains eighteen essays, written by as many noted theologians, moralists and scientists. Over three-fourths of these writers positively affirm the personality of God. But when they attempt to define God's personality they become hopelessly bewildered. A number of them say God is a Person, and then in the next sentence, stoutly assert that He has no form or definite abiding place. All that they seem to mean by God's personality is that He is a Being who can know, feel, will, and sustain a personal relationship to us. Some of them frankly admit that a formless God having no abiding place cannot satisfy the soul that seeks for divine fellowship. And yet practically all of them give us the impression that God is a mere formless spiritual essence everywhere present and nowhere in particular. It goes without saying that such a conception of Deity cannot awaken in human hearts a soul-stirring faith. Only a Being who is in form and attributes to some extent comprehensible can awaken within us that deep consciousness of God which is the vital power in religion.

GOD AN INTELLIGENT, PHYSICAL BEING

"God is love;" He is a "Spirit." He is "Eternal Energy." And He is much more than all of these things. He is an intelligent individual having tangible form, and a definite place of residence. He is a purified, glorified Personality. The scriptures most positively declare this truth. In the very first chapter of the first book of the Bible we read: "And God said, Let us make man in our image." Image here has a very definite meaning. It does not mean moral likeness. It means actual physical likeness.

But it will be asked, how can God have personality and corporeality and yet be everywhere present? What do you do with Tennyson's beautiful idea of the nearness of God?

Speak to Him thou, for He hears
And Spirit to Spirit can meet,
Closer is He than breathing,
And nearer than hands or feet.

We accept the poet's idea as true. God is everywhere present. He is immanent. He is truly nearer than hands or feet. He is in and through all things. But it is not the Personal Being we call God who is everywhere. He is in and through all things by the light and life-giving influence or the Spirit which emanates from Him and fills the immensity of space.

The sun which gives light and life to this planet is a tremendous mass of matter, some ninety-three million miles from the earth. And yet it can be truthfully said that the sun is in and through

every leaf, bud and tree upon this globe. It is the energy of the sun that makes the buds burst and grow; that makes the sap rise in the trees; and that makes the flowers open their hearts and send out their scented sweetness to gladden the world. When the sunlight floods our room with radiance and genial comfort, it can be said that the sun is in our room. So the sun by its life-giving light and energy is in and through all things on this earth. God is a distinct Personal Being. He is in majestic human form and has a definite place of residence. From Him radiates a pure spiritual influence which gives light, life, inspiration and intelligence. By the light and life of this Spirit, God is in and through all things in the universe, so that in Him we live and move and have our being.

THE WHOLE PROCESS IN ACTION

But how can the idea of a personal God of distinct individuality be harmonized with the modern scientific conclusion that the cosmic forces of the universe operate according to settled, uniform law? Are we to believe in the old medieval conception of God—that He personally directs and controls everything in the universe? Certainly not. Belief in a God of limited form does not require us to believe that He immediately governs and directs all things in the manner that medieval people believed that He governs. Herbert Hoover is the chief executive of the United States. He is a corporeal individual. He resides in one place, and yet his power is felt in every part and ramification of the body politic. But he does not direct each postmaster to hand a specific letter to any particular individual. He appoints a Postmaster General. The Postmaster General appoints the postmasters for each city and village. These postmasters operate according to settled laws and uniform regulations. And so the whole vast and complicated process of mail distribution, although carried on under the authority of the president, goes on smoothly, orderly and according to unvarying law, without any direct interference of the chief executive. Even so, the great, vast, eternal forces of the universe that carry on the marvelous cosmic work in unnumbered worlds, have been set to work, and laws fixed for their regulation, and they go on through the eons of time doing their work without the direct interference of the great personal Governor of the universe.

Jesus of Nazareth is the perfect revelation of God to us. He is the very Son of God. When the wise men came to see Him in the manger-cradle, they saw a child in the very likeness of other children. When He was a boy of twelve and the philosophers disputed with Him in the temple, He was the express image of other boys. When He reached manhood's full estate He was so much like other men that the Jews said of Him: "Is not this the carpenter's son?" In the resurrection He did not lose one

vestige of His human form. He arose from the dead with a purified, immortalized body of flesh and bones. In this majestic body He ascended to His Father, and now sits enthroned on His Father's right hand, clothed upon with honour, glory, power and dominion. He is the Lord of lords, King of kings and our God, even the eternal Son of God.

A DEFINITE CONCEPTION

Jesus Christ is declared to be "the express image of his [God's] person." As Jesus is in form and personality, so is the Father. This sublime truth was most impressively revealed to the Prophet Joseph Smith in the glorious first vision which was vouchsafed to him. While he was earnestly imploring heaven for wisdom concerning the perplexing question as to which church he should join, there appeared unto him a transcendently brilliant pillar of light in which stood two Celestial Beings in express human form. One of them pointed to the other and said: "Joseph, this is my beloved Son. Hear Him."

The day that boy prayed is one of the holiest in the calendar of the ages. It marked the beginning of a great epoch. That vision ushered in the modern spiritual renaissance. Out of what was so impressively revealed has come a definite, comprehensible conception of the God of heaven. This most clear idea of the Deity has awakened a deep heart-stirring faith that leads to a soul-satisfying knowledge of God. This deeper faith evokes a sublime love for God, which refines the mind, purifies the heart, chastens the affections, ennobles human souls, and brings them into that intimate union with God which moves them to pray: "Our Father which art in heaven." Amen.

SILHOUETTES

Cold silhouettes of murky black
 Are roofs and eaves,
 Against a cloud-hung, darkling sky
 At eventide.

Warm smiles of loving radiance
 Are twinkling stars,
 Against a vault of dusky blue
 Where night is queen.

Our actions, to our fellowmen,
 Are silhouettes or stars;
 Against the background, character,
 Our every deed's defined.

WESTON N. NORDGREN

THURSDAY, JULY 25, 1929

EDITORIAL

THE TITHE-PAYER'S REWARDS

THE TITHE-PAYER HELPS HIMSELF: Unselfishness increases within him and purges him of evil. Thereby, his will for righteousness is strengthened and his capacity to do well is enlarged. His vision is freed from the blur of material things and he gains a truer perspective of life. This enables him to estimate correctly the affairs of life, which no longer overpower him, but take their relative places according to their real values—and fear flees from him. Intelligence grows within him, and he acquires new power in his daily labour. Others recognize in him the subtle quality of greatness—the product of forgetfulness of self. Peace waits upon him.

THE TITHE-PAYER HELPS OTHERS: That which he gives is used for the good of humanity. Thus the obligation to help our fellow-man in need is obeyed. The hungry are fed, the naked are clothed and the shelterless are covered. The widow is gladdened and the fatherless made to rejoice. The fangs of poverty are dulled. The sick receive skilled service, health-giving nourishment and intelligent care. Friends in distress are succoured and returned to happy paths. Poverty and disease, ugly realities of our civilization, are partially overcome. The day of universal brotherhood is brought nearer.

THE TITHE-PAYER HELPS THE CHURCH: That which he gives helps the Church to carry out the special duties entrusted to it by the Lord in the development of the plan of salvation. It makes it possible to preach the Gospel to “every nation, and kindred, and tongue, and people,” in preparation for the coming of the Lord Jesus Christ. Places of worship and recreation are provided for members and friends, in which the word of God may be taught and practiced. Temples are erected for holy labours in behalf of the living and the dead, with an authority that extends throughout eternity. Schools are formed and maintained for the training of youth in the principles of truth. The Church is enabled to engage actively in many labours having in view the consummation of the purposes of the Lord with respect to the human family.

THE TITHE-PAYER ESTABLISHES COMMUNION WITH THE LORD: This is the happiest reward. Obedience to the law of tithing, as to any other law, brings a deep, inward joy, a satisfaction and understanding that can be won in no other way. Man becomes in a real sense a partner, albeit a humble one, with the Lord in the

tremendous, eternal program laid out for human salvation. The principles of truth become clearer of comprehension; the living of them easier of accomplishment. A new nearness is established between man and his Maker. Prayer becomes easier. Doubt retreats; faith advances; certainty and courage buoy up the soul. The spiritual sense is sharpened; the eternal voice is heard more clearly. Man becomes more like his Father in Heaven.

He who obeys the Lord's law of revenue in nowise fails of his reward.—W.

THE "MORMON" PIONEERS

WE OWE MUCH to those "Mormon" pioneers who crossed the plains in early days, who left the so-called Christian world behind and came into the new, untried West to stake their claim and serve the Lord. To-day, looking back, we see the wisdom that inspired the Prophet Brigham Young, upon entering the Great Salt Lake valley on that glorious 24th of July, 1847, to declare: "This is the place!"

The sturdy pioneers played their part. From all nations the children of the Lord gathered unto them, worked with them, to build up a holy shrine, a refuge city from the world, in the mountains to which they had been guided. They came to worship God, to build up industries, to establish the kingdom of God upon earth. And through their faith and efforts, this has, in part, been accomplished. The Western States owe their development, both agriculturally and civically, to the groups of brave-hearted men and women sent out by Brigham Young to colonize those waste places. Under the guidance of firm leadership and with faith in the Lord, they have mastered the deserts, brought forth wells of living water, and have made the wilderness blossom as a monument to their enduring energy and trust in the Master.

The refining influence of their civilization has spread. The Gospel message of salvation has been carried throughout the world. Good men have been made better, their lives enriched with the pure light of eternal truth; bad men have been helped to become good, through associating with men and women who have had the true spirit of Christianity, who have helped them, taught them, and led them in the ways of right. We owe much to the influence that has emanated from the hearts of these "Mormon" pioneers, for they held the faith God gave to them and inspired others to better living.

Let us all remember the 24th of July, 1847, and its significance to us. Let us remember the little "Mormon" band of faithful souls who heard the prophet of God pronounce the words: "This is the place!" And let us, as Latter-day Saints, so live that we will carry on the spirit of work and progress, faith and love which those

pioneers brought with them to the Rocky Mountains. Let us, wherever we are, wherever we live, teach the glorious Gospel of Jesus Christ to all the world, by our kind thoughts, words and actions. The only way we can repay those who went before, is to faithfully follow in their footsteps, uphold their ideals with our own works and testimonies, and go on in the course that will lead us to eternal life in the presence of our Heavenly Father.

Let us pay the debt we owe the pioneers!

WESTON N. NORDGREN

WE STAND FOR THE WORD OF WISDOM

ELDER HOWARD J. WILLIAMS

BODILY HEALTH—freedom from disease and pain—is the result of righteousness. Health is governed by law as the universe is governed by law. Broken health is caused by transgression of the laws of health. Take care of your body—it is unrighteous to be unhealthy.

God, our Father, the Rational Thinker, well knowing the product of His hands—man—gave certain fundamental laws for humanity to abide by. To Aaron and his sons, the Lord gave the commandment: “Do not drink wine nor strong drink, thou, nor thy sons with thee. . . . lest ye die; it shall be a statute for ever throughout your generations; And that ye may put difference between holy and unholy, and between unclean and clean.” He gave them other commandments concerning the food they should eat, as we find in Leviticus, chapters ten and eleven; and laws of purification and cleanliness follow.

In these latter times, when the fulness of the Gospel was being restored to earth, God gave to His children, through His prophet, Joseph Smith, a revelation on the laws of health. To-day we have in the Doctrine and Covenants, section eighty-nine, what we call the “Word of Wisdom”—the wise counsel of our Father to His children in relation to food and bodily health.

This revelation, this word of advice, is unto us a law of health. If we obey it, we naturally reap the blessings predicated upon it. If we disobey it, we miss the finest part of life—true enjoyment of the full powers of the soul. Many people who know of this law, who will acknowledge that it is true, and that in every instance it is fully corroborated by science, will not live it and benefit thereby. Tobacco has a stronger “pull” for them than has righteousness; tea and coffee are more stimulating to them than the pure word of God; liquor brings more immediate, maudlin pleasure than the lasting joys of doing right. They know the law and disregard it; and great shall be their dis-

appointment and condemnation, both in this life, in bodily health and comfort, and in the life to come.

Scientists of to-day are bringing forth proof of the veracity of the "Mormon" Word of Wisdom. They are showing wherein tobacco, alcoholic drinks, coffee and other injurious stimulants are not good for the human body. But they go further into the matter than that. They prove that "white" bread, pure and "chaste" in appearance, is not healthful, for the germ, the life-giving element of the grain, has been removed; the roughage has been discarded; the full nourishment is gone. White rice, polished until all the food value has been thrown away, pearled barley and demineralized wheat and oats should not be eaten as "the staff of life." "All grain," says the Word of Wisdom, "is ordained for the use of man and of beasts, to be the staff of life. . . ." But when the vital elements are taken from the grain, then indeed is our "staff of life" seriously bent or broken.

Ultra-refined foods, from which the roughage and "ash" have been removed, become useless as food; a thick paste is formed by such material, when eaten, that can neither be digested nor used as blood-making, health-building food. It becomes poison in the body; and it should no more be taken as food than any other deadly poison that we know of.

Our foods then, must be free from harmful stimulants, in the pure, unrefined state, containing all of their natural juices, vitamins and health-building properties. When foods such as are described in the Word of Wisdom are eaten by Latter-day Saints, and all laws of health complied with, they may expect to receive "health in their navel and marrow to their bones." "We stand for law: For the people who *live* it and the officers who *enforce* it." Then why do we not stand for the laws of health? Yes, the officers do enforce those laws; if we break them we suffer the penalty. Distress, disease and discomfort are our rewards for disobeying the command of God in regard to health. Let us then be law-abiding citizens of the Church and kingdom of God; let us *live* the laws of health and uphold the Word of Wisdom actively. We know it is true; let us get the full benefit of our knowledge, that we may be ever learning and progressing, both physically and spiritually. Keep healthy by living a righteous life.

"WHAT I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same. . . . The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught." DOCTRINE AND COVENANTS 1:38; 2:1.

PRESIDENT WIDTSOE AND PARTY IN DENMARK

THE DANISH MISSION enjoyed the privilege of having as guests President and Sister John A. Widtsøe, who with their daughter, Eudora, and Elder Richard L. Evans, came to Copenhagen from Germany, arriving here on Thursday, May 30th, and staying until June 6th. The visit had a double purpose, that of looking over the plans of the proposed new chapel and headquarters of the Danish Mission in Copenhagen, and to inspect the general conditions of the mission.

Newspapers and magazines in Copenhagen were notified of the arrival of our distinguished guests, and much publicity was given President and Sister Widtsøe in the daily papers of Copenhagen.

All of the missionaries labouring in Denmark were called to Copenhagen for a missionary conference, which was held on June 3rd. The time at this gathering was spent in answering numerous questions, imparting instruction, and in bearing strong testimonies to the divinity of this work. The spirit and influence felt on this occasion will long be remembered by those present. Eight missionaries covered more than one hundred miles, tracting, on foot, to Copenhagen, and reported their trip successful, having made many new friends and held several open-air meetings on the way.

President and Sister Widtsøe attended a number of the meetings in Copenhagen. At the Sunday evening services, the large hall was well filled with members and strangers. Many prominent persons were in attendance, including Mr. North Winship, American Consul General to Denmark, Vice-Consul McKie, and Mr. I. P. Holst, chief captain of the D. F. D. S., the largest steamship company in Denmark.

Besides President and Sister Widtsøe, who gave inspirational and interesting talks, Consul North Winship spoke very highly of the Church of Jesus Christ of Latter-day Saints and its people, commenting on the splendid work being done by the missionaries, and expressing his pleasure at meeting President and Sister Petersen, the guests and the Danish missionaries.

Sunday afternoon our guests, missionaries and out-of-town Saints were entertained at a banquet in their honour given by the mission. The dinner was prepared and served by the Bee-Hive girls of the Copenhagen Branch.

Our building program was carefully considered, so that constructing activity might start immediately.

We feel that the visit was very profitable, and we appreciate the advice given by these chosen servants of the Lord. Truly, their efforts and the efforts of the workers in this mission will reap a rich harvest in this, one of the most fruitful fields in all the world.

PHILLIP JENSEN, Copenhagen, Denmark

IN THE LAND OF THE MIDNIGHT SUN

THE NORWEGIAN MISSION was recently honoured with a visit from President and Sister John A. Widtsoe, daughter Endora, and Elder Richard L. Evans, Secretary of the European Mission.

Several meetings were held in the Oslo Branch from June 6th to 10th. The difficulties which had been giving the Elders and Saints some trouble during the past year, were adjusted, and as a result a much better spirit prevails among the Saints. Meetings were also held with the Elders, at which President and Sister Widtsoe gave us a real spiritual feast, the result of which is being felt throughout all the mission. A brief visit was also made to Drammen.

The Bergen Branch, on the west coast of Norway, was next visited. On the way the party took a day's trip into the famous Hardanger Fjord to view the wonderful scenery for which Norway is famous all over the world. Saints and Elders in Bergen were pleased to hear the counsel and teaching from President and Sister Widtsoe at the meetings held there.

On June 13th the party went northward to the Island of Frøya, the outermost island off the middle coast of Norway, the birth-place of President Widtsoe, and also of his beloved mother. Fishing is the main and practically the only industry there. Here is where the father of President Widtsoe came to teach school and where he became acquainted with the young lady who later became his wife.

To the main island village, Titran, comes a preacher once every other week. It so happened that President Widtsoe came the week that the preacher was absent. A Sunday meeting was thereupon held, and practically all the people in the village came to hear the Gospel preached to them. The meetinghouse was filled to capacity. Music was furnished by a young peoples' chorus from a neighbouring island, which had stopped over, providentially, for an hour's visit during a Sunday excursion, and which kindly remained to sing several times during the two hour meeting. This large meeting, and the crowd of eager listeners, were in sharp contrast with the time, twenty-five years ago, when Sisters Widtsoe and Gaarden, "Mormon" missionaries, mother and aunt of Brother Widtsoe, could scarcely find lodgings in their home village because of their loyalty to the restored Gospel of Jesus Christ.

The party reached the ancient city of Trondhjem, on June 18th, where two meetings were held—one with the Saints in our own hall, and one public meeting in one of the leading halls in the city. It may be noted that Trondhjem is the home city of Brother Widtsoe's father, and where the Gospel found the family, after the father's death, nearly fifty years ago. The name of Widtsoe

is well known in this part of the country. Here is where President Widtsoe spent his boyhood days.

Sister Jensen and myself here left the party and returned to Oslo, while President Widtsoe's party made the trip to Narvik, the most northerly branch in the Church. It is not often that this part of Norway is visited by such a notable authority; in fact, it is seldom that Elders can get there because it is so far away, above the arctic circle. Therefore, President Widtsoe was doubly welcomed to Narvik. Four meetings were held there for Saints and friends who listened with interest to the counsel and teachings given.

A local Prohibition Society held a party on midsummer day, and the Widtsoe party were invited to attend. Afterwards, from the mountain side, the wonderful midnight sun was viewed. Precisely at twelve o'clock at night, the Saints present sang: "O Ye Mountains High," after which President Widtsoe offered a prayer in behalf of the Saints in this land.

On June 25th the party left for Stockholm, Sweden.

Brother Widtsoe's trip to Norway will long be remembered by all who had the great privilege of hearing him.

HYRUM D. JENSEN, Mission President

FROM THE MISSION FIELD

Transfers: The following missionaries have been transferred from and to the Districts specified: Joseph E. Anderson, Welsh to Leeds; Lowell R. Rich, Leeds to Welsh; Alvin P. McAllister, Ulster to Scottish.

Releases and Departures: The following missionaries have been honourably released and have sailed for their homes in America: Joseph E. Whitehead—Nottingham and Sheffield Districts—released on June 11th, sailed on the *Majestic* from Cherbourg on July 25th; John L. Linton—Manchester and Hull Districts—released on June 11th, sailed from Southampton on July 3rd, aboard the *Majestic*; Ernest Allen Hall—Bristol and Liverpool Districts—released on June 25th, sailed from Southampton on July 3rd, aboard the *George Washington*; Jessco C. Nixon—Liverpool and London Districts—released on July 11th, sailed from Cherbourg aboard the *Republic* on July 18th.

Doings in the Districts: *Liverpool*—On Thursday evening, July 11th, Elders Weston W. Taylor, Weston N. Nordgren and Ralph A. Garner, from the European Mission office, Liverpool, held a second invitational service in the chapel of the Merseyside First College of Psychic Science and Spiritual Enfoldment, in North Seaforth. Part of the evening was given over to questions.

Manchester—On July 5th the Manchester and Liverpool missionaries met together and enjoyed a game of baseball, limited on account of rain.

The M. I. A. contests were held on July 6th, at Hyde. Much talent and enthusiasm were manifest.

Scottish—At a baptismal service held in Edinburgh, on June 29th, two persons were baptized in the Firth of Forth by Elder J. Alvin Ritchie, and were confirmed the following Sunday by Elders Ritchie and Reese R. Parker.

Sheffield—The 4th of July was celebrated in real American style by the missionaries of the Hull, Leeds and Sheffield Districts, at Selby. The baseball game was stopped by a heavy downpour of rain, but enthusiasm ran high throughout the day. A reporter was present, and on the following day pictures and articles appeared in many newspapers. Mr. John James, British Vice-Consul from Salt Lake City, Utah, and many prominent men of Selby joined with the missionaries for the celebration.

Ulster—At a baptismal service held at Hellenshaw, on June 29th, four persons were baptized by President Adrian L. Orme and Elder William Yancey, and were confirmed by Elders Orme and Yancey and local Elder Joseph Ditty, on the following Sunday.

Arrivals and Assignments: The following missionaries arrived at Liverpool aboard the *Duchess of York* on July 4th; they have been thus assigned:

For the British Mission: Therald N. Jensen, Manti, Utah, to the Birmingham District; Bernard P. Brockbank, Murray, Utah, to the Bristol District; Glenn Smith Barton, Preston, Idaho, to the Hull District; Anthon Edward Anderson, Jun., Logan, Utah, to the London District; Kenneth C. Chatwin, Phoenix, Arizona, to the Norwich District; Lyman D. Rees, Salt Lake City, Utah, to the Norwich District; William S. Costley, Ogden, Utah, to the Scottish District; Allan Mackay Acomb, Salt Lake City, Utah, to the Sheffield District; Arlow Watt Nalder, Inglewood, California, to the Ulster District.

The following missionaries arrived aboard the *Leviathan* at Southampton, on July 5th; they have thus been assigned:

For the British Mission: Evan Arthur, Salt Lake City, Utah, to the Welsh District.

For the French Mission: Calvin L. Foss, Preston, Idaho.

For the German-Austrian Mission: Adrain R. Gibby, Roy, Utah; David Wright Henderson, Salt Lake City, Utah; Richard Dovell White, Salt Lake City, Utah; Preston Parkinson Larson, Preston, Idaho.

For the Swiss-German Mission: Robert K. Allen, Provo, Utah; Hollis E. Chatwin, Mammoth, Utah; Riley Garn Clark, Provo, Utah; William Egbert Morrell, Logan, Utah; Garland Fielding

Smith, Salt Lake City, Utah; Rex Dale Stutznegger, Salt Lake City, Utah.

For the Danish Mission: Niels P. Andersen, Salt Lake City, Utah.

For the Swedish Mission: Ephraim Venzel Monson, Salt Lake City, Utah.

DEATHS

BUCKLEY—Douglas Harold, infant son of Albert Buckley and Sister Grace Pears Buckley, of Hucknall Branch, Nottingham District, died on Wednesday, May 22nd. Funeral services were conducted under the direction of President Wesley B. Ward. Interment was in the Hucknall Cemetery.

DYSON—Brother John Dyson, an old member of the Sparkbrook Branch, Birmingham District, died on May 13th, at the age of seventy-six. Funeral services were held at the Brand Wood End Cemetery, King's Heath, Birmingham, under the direction of President Edward L. Blacker.

HOLGATE—Brother Harry Holgate, of the Burnley Branch, Liverpool District, died on May 2nd, at the age of eight. Funeral services were conducted by President Joseph S. Savage. Interment was in the Ing-hamite Cemetery.

KEMPSTER—Miss Nellie Kempster, an earnest investigator from Bury, Manchester District, passed away on April 17th at the age of twenty-four. Funeral services were held at the grave-side under the direction of President Frank C. S. Derrick, who dedicated the grave.

MANDERS—Brother Daniel Manders, of the Bolton Branch, Manchester District, died on May 29th, at the age of seventy-two years. Funeral services were conducted at the Bury Cemetery under the direction of President Frank C. S. Derrick.

MCLACHLAN—Sister Jessie McLachlan of the Burnley Branch, Liverpool District, passed away on April 27th, at the age of fifty-one. Funeral services were held by the Church of England.

WHALLEY—Brother James Whalley of the Blackburn Branch, Liverpool District, died on May 4th, at the age of fifty-seven years. Funeral services were conducted by President Joseph S. Savage.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN